

FOURTH ANNUAL REPORT

OF THE

Canada Baptist Union,

PRESENTED AT A GENERAL MEETING,

HELD AT TORONTO, CANADA WEST,

ON THE 24th JUNE, 1847;

TOGETHER WITH

A SERMON PREACHED ON THE OCCASION,

BY THE REV. N. BOSWORTH, F.R.A.S.,

OF PARIS, CANADA WEST.

~~~~~  
PERIODICAL, No. 4.  
~~~~~

Montreal:

PRINTED AT THE REGISTER OFFICE,

BY ROLLO CAMPBELL.

—
1847.

CONSTITUTION

OF THE COMMONWEALTH OF PENNSYLVANIA

ADOPTED BY THE CONVENTION OF 1790

THE CONSTITUTION OF THE COMMONWEALTH OF PENNSYLVANIA

AS AMENDED BY THE CONVENTION OF 1872

AND BY THE LEGISLATURE OF THE COMMONWEALTH

IN THE YEAR OF OUR LORD ONE THOUSAND NINE HUNDRED

AND SEVEN

AND SEVEN

AND SEVEN

AND SEVEN

Digitized by the Internet Archive
in 2018 with funding from

This project is made possible by a grant from the Institute of Museum and Library Services as administered by the Pennsylvania Department of Education through the Office of Commonwealth Libraries

CONSTITUTION

OF THE

CANADA BAPTIST UNION.

I. That Baptist Ministers, Churches, and Associations, that apply for admission, do constitute the Baptist Union of this Province.

II. That in this Union it is fully recognised that every separate church has within itself the power and authority to exercise all ecclesiastical discipline, rule and government, and to put into execution all the laws of Christ necessary to its own edification.

III. That the following are the objects contemplated by this Union:—

1. To extend brotherly love and union amongst those Baptist Ministers and Churches who agree in the sentiments denominated Evangelical.

2. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist denomination in particular. Especially to watch over our religious rights and privileges,—to secure their permanence and promote their extension.

3. To obtain accurate statistical information relative to the Baptist Churches, Societies, Institutions, Colleges, &c., throughout this Province and the world at large.

4. To prepare for circulation an Annual Report of the proceedings of the Union, and the state of the Denomination.

IV. That this Union acts by the Ministers and Representatives of the Churches,—that the Pastor of every Church connected with the Union is a Representative *ex officio*,—and that every Church is entitled to appoint, as Representatives, two of its Members in addition to its Pastor.

V. That if an Association of Baptist Churches connects itself with the Union, the same privilege shall be enjoyed by such of the Churches separately as wish to belong to the Union as in the former case, and that every such Association shall be entitled to appoint two brethren as its Representatives.

VI. That an Annual Meeting be held at such time and place as the Executive Committee shall from time to time appoint, at which a Chairman, Treasurer, Secretaries, and Committee shall be elected for the ensuing year.

VII. That every Baptist Church or Association, and every approved Baptist Minister in the Province, making application for admission into this Union, shall be received forthwith, unless informed of the contrary by the Committee.

VIII. That on account of the importance of correct statistical information, every Association connected with the Union is expected to forward annually its Minutes or other account of its state; and that every Church connected with the Union, otherwise than through an Association, is requested to furnish some annual communication.

IX. That the omission of such communication for two successive years, after notice from the Secretary, shall be taken as a withdrawal from the Union.

X. That Annual and General Meetings of the Union are constituted by the Ministers and the Representatives of the United Churches and Associations alone, but that one or more *Public Meetings* may be held for the declaration of such of its transactions as may be deemed of public interest.

XI. That on account of the inevitable expenses of the Union, every Church connected with it is justly expected to contribute annually to its funds, either immediately or through the Association to which such Church belongs.

OFFICERS AND COMMITTEES.

Rev. J. M. CRAMP, A.M., *Chairman.*

JAMES THOMSON, senr., *Treasurer.*

Rev. J. GIRDWOOD,

Rev. F. BOSWORTH, A.M., } *Secretaries.*

EXECUTIVE COMMITTEE.

Campbell, Rollo
Chester, J.
Dunn, John
Hamilton, Alexander
Muir, Ebenezer
Leeming, Joseph
Morton, Robert

Muir, William
Muir, G. B.
Plimsoll, John
Redhead, T. M.
Reed, Thomas D.
Stevenson, J. B.

CORRESPONDING COMMITTEES.

Eastern Townships.

Rev. A. Gillies, *Sec.*, Eaton.
A. Alger, do.
Mr. Bellows, Barnston.

Rev. E. Mitchell, Hatley.
Rev. T. Merriman, South Potton.
Rev. J. Green, *Sec*, Barnston.

Ottawa District.

Rev. W. Fraser, *Sec.*, Breadalbane.
P. Stewart, do.
H. B. Wales, St. Andrews.
Rev. J. King, Chatham.

S. Tucker, Petite Nation.
W. Lamb, do.
Rev. J. Edwards, Clarence.

Johnstown District.

Rev. J. Smith, Osnabruck.
Captain Morgan, do.
Rev. D. M'Phail, Osgoode.
Rev. R. Boyd, Brockville.

Rev. R. Cooper, Kemptville.
T. M. Thompson, Perth.
M. M'Donald, *Sec.* do.

Kingston.

Rev. A. Lorimer, *Sec.*
J. J. Haines.

G. Davies.

Newcastle District.

Rev. Mr. Baird, *Sec.* Port Hope.
Rev. J. Gilmour, Peterboro'.
Rev. J. Horn, Monaghan.

Rev. S. Tapscott, Port Hope.
M. Hay, do
J. Wilkinson, do

Niagara District.

Jacob Beam, Beamsville.
 Jacob Kitchen, do.
 Rowley Kilborn, do.

Rev. A. Cleghorn, Drummond-
 ville.
 B. Shenston, St. Catherines.
 Rev. W. Hewson, do. Sec.

Toronto District.

R. Cathcart, Toronto.
 J. Carter, do.
 D. Maitland do.

Rev. W. Christian, Toronto.
 Rev. R. A. Fyfe, Sec. do.

Grand River District.

D. Buchan, Sec., Paris.
 Rev. J. Winterbotham, Brantford.
 T. N. Bosworth, Paris.

W. Moyle, Brantford.
 T. Pilsworth, do.
 Rev. N. Bosworth, Paris.

Western District.

Rev. W. H. Landon, Sec., Wood-
 stock.
 Duncan Bell, Sec., London.

Mr. Burtch, Woodstock.
 Rev. D. Sinclair, Lobo.
 Rev. E. Topping, Woodstock.

Simcoe District.

Rev. A. Slaght, Sec., Waterford.
 Rev. J. Goble, Townsend.

Rev. P. Steinhoff, Simcoe.

Flamborough District.

R. Holt, Dundas.
 H. Head, Beverly.
 J. Freed, Dundas.

R. Baker, E. Flamboro'.
 Rev. Mr. Clutton, Sec., do.

MINUTES

OF

The Fourth Annual Meeting

OF

THE CANADA BAPTIST UNION.

At the Fourth Annual Meeting of the Canada Baptist Union, held on the 24th June, at Toronto, the following Ministers and Delegates were present :—

Rev. I. Marsh, representing the Haldimand Association; Rev. A. Cleghorn, the Eastern Association; Rev. J. M. Cramp and Rev. F. Bosworth, the Montreal Association.

Rev. Mr. Fyfe, Toronto.

“ Baird, Port Hope.

“ Boyd, Brockville.

“ Mitchell, York Mills.

“ Gilmour, Peterboro'.

“ Davidson, Pickering.

“ Christian, Toronto.

“ Butler, Rawdon.

Rev. N. Bosworth, Paris.

“ J. Winterbotham, Brantford.

“ Clutton, Dundas.

Mr. Godding, Yonge Street.

“ D. Buchan, Paris.

“ Reid, Brock.

“ Maitland, Toronto.

An open meeting of the Committee of the Union was held on the evening preceding, when the Report was read for the information of those present.

A discussion on the transfer of the *Register* took place at the same time.

The following Sub-Committees were then chosen to facilitate the business of the Union :—

On Registration—brethren Buchan, Fyfe, and Clutton. On Education—brethren Boyd, Cramp, and Winterbotham. On Publications—brethren Cramp, Bosworth, and Cleghorn.

At 7 o'clock, the annual Sermon before the Union was preached by Rev. N. Bosworth.

On Thursday morning, the 24th, at 9 o'clock, the meeting of the Union commenced. Mr. Cramp occupied the chair. Prayer was offered by Rev. I. Marsh.

Letters from the following Churches and Associations were then read :—

Paris.
Yonge Street.
Smith.
Beamsville.

Eastern Association.
Pickering.
Markham.
Brantford.

The Waterford church was received into the Union. The Report was then read ; when it was moved by Mr. Gilmour and seconded by Mr. Boyd, that it be adopted and printed. Carried.

The Officers and Corresponding Committees were then appointed.

The Committee on Registration delivered in the following report :—

Resolved :—

That the Union highly appreciate the efforts put forth by the Executive Committee in adopting measures preparatory to applying for a Bill to secure the regular and uniform registration of births, marriages, and deaths ; and would refer the subject back to them with the general suggestions, that a Bill be drawn up, providing—

1. For the division of the Province into districts, having one Registrar in each, to whom returns should be sent semi-annually of births, marriages, and deaths.

2. That ministers authorized to marry should be required to keep a register.

3. That a general Registrar for the Province should be appointed.

4. That the Bill should provide for the proper registration of births and deaths, making no alteration in the present mode of registering marriages, excepting the adoption of a formula of entry in the register, and in the returns to be made to the Registrars appointed for each of the divisions, instead of, as now, to the Clerks of the Peace.

It was moved by Mr. F. Bosworth, and seconded by Mr. Gilmour, that this report be adopted.

The sermon preached the preceding evening, was ordered to be printed.

The following resolutions respecting the transfer of the *Register*, were then moved by Mr. Cleghorn, and seconded by Mr. Clutton :—

MONTREAL REGISTER.

Resolved :—

1. That the proceedings of the Executive Committee in reference to the transfer of the *Montreal Register* to the Canada Baptist Union, and the arrangements for editing and publishing that paper, be approved.

2. That it be earnestly recommended to the members of the Baptist denomination in this colony, to patronise and support the *Register*, and to endeavour to secure its wider circulation in their respective districts.

These resolutions were adopted by the meeting.

The following resolutions were then presented to the meeting, and adopted :—

Moved by Mr. Baird, and seconded by Mr. Boyd,

Resolved :—

That this Union sympathises deeply with the suffering Baptist brethren in France, denied by the laws of their country the liberty of worshipping God according to the dictates of their conscience in submission to His revealed will, praying earnestly that God will sustain them under persecution for the truth, and enable them to maintain meekly and stedfastly the faith and ordinances of Christ, and that they may soon enjoy the undisturbed exercise of full liberty of conscience, which is the inherent and sacred right of every rational and accountable being.

CHURCH AND STATE.

Moved by Mr. Winterbotham, and seconded by Mr. Buchan,

Whereas, the system of incorporating the professed church of Christ with the political states and nations of the world, has often been viewed with feelings of regret by the devoted servants of God ;—and, whereas, the facts of history present state churches as having a direct tendency to corrupt the truth and pervert the laws of Christ ;—and, whereas, in the present advanced condition of the world as to general legislation, *state churches* stand as the greatest obstructions to civil and religious freedom ;—and, whereas, the British Empire is now threatened with new troubles from the dominance of the Episcopal sect of professing Christians both in Ireland and England, and the distant Colonies ;—and, whereas, in the Province of Canada daring attempts have been made to introduce a state church system in a way tending to disturb the peace and harmony of the subjects of Her Britannic Majesty ;—and, whereas, a state church in Canada, whether Episcopal or Presbyterian, would disturb the whole frame-work of Society, and invade the rights of other sections of the church involved in the proper exercise of religious liberty ;—and, whereas, state churches are directly opposed to the noble confession of Christ before Pilate, when he said, “My kingdom is not of this world,”—this meeting pledges itself to oppose the introduction of a state church into Canada by all lawful means and measures.

Moved by Mr. Cleghorn, and seconded by Mr. Winterbotham,

Resolved :—

That the delivery of Public Lectures on the principles and history of Protestant Nonconformity, and the evils consequent on the union of church and state, would be highly conducive to the enlightenment of the people of this Province, and would tend to prepare them for resistance to any attempt that might be made to interfere with their religious rights and privileges ; and that the ministers of the Baptist denomination be especially urged to engage in this enterprise during the ensuing winter.

SLAVERY.

Moved by Mr. F. Bosworth, and seconded by Mr. Mitchell,

Seeing that Slavery, or the holding of human beings in bondage, and selling them and buying them as brute creatures, or objects of trade and merchandize for earthly gain, is contrary to Revelation, reason, and the rights of man; and seeing that trading in human beings and holding them in bondage leads to all manner of cruelty, by hard labour, the refusal of mental improvement and religious privileges to the Slave; and seeing that human avarice in following out the Slave system commits sins which make humanity shudder, by separating parents and children, sisters and brothers, by chaining them, driving them on public roads as beasts, by exposing them in market places; and seeing that the system of Slavery leads to the breach of the connubial ties, enjoyments, and social happiness, which should be free to all; and seeing that nations and states calling themselves Christians, and professing to hold the principles of civil liberty, practice all these sins against their fellow-creatures—

Resolved :—

That this meeting deprecates Slavery in all nations and in all its forms.

EDUCATION.

Moved by Mr. Butler, and seconded by Mr. Cleghorn,

Resolved :—

1. That good general education, comprising the various branches of useful knowledge, and applicable to the circumstances of all classes of the population, is a great blessing to any country, and essential to its welfare and safety.

2. That in order to preserve from infringement the principles of genuine religious freedom and the individual rights of conscience, it is necessary that in educational institutions, supported, wholly or in part, by the public revenue, sectarian religious instruction should not be introduced at the public expense.

3. That the education now afforded in the Common Schools of this Province, is to a considerable degree inefficient, through the small number of competent teachers, and the want of uniformity of system.

4. That Collegiate Education, embracing tuition in Language, Philosophy, and Science, is greatly to be desired here; that genius and eminent mental capacity may be encouraged and brought to light; and that King's College, which should have answered these purposes, has been for years past very faulty in its management, and has fallen under the sectarian dominance of the Episcopalians, to the great injury of the Province, and at a shameful waste of its endowments, given originally for general good.

PUBLICATIONS.

Moved by Mr. Buchan, and seconded by Mr. Clutton,

Resolved :—

1. That it is desirable to prepare and publish, for the use of the Baptists of the British Colonies, a series of works, historical, biographical, and theological, to be issued in successive numbers, and at a cheap rate; and that it be referred to a Publication Committee, to be now appointed, to correspond on the subject with the brethren in Nova Scotia and New Brunswick, with power to enter into any arrangements that may be deemed advisable, but not to involve the Union in any pecuniary responsibility.

2. That the works of the late Rev. Andrew Fuller, embracing the entire compass of useful theology, are peculiarly adapted to the circumstances and wants of the Baptist denomination, and especially of its ministers; and that it be recommended to those members of the churches who possess the means, to purchase those works, and promote their extensive circulation.

3. That short and plain Tracts on the principles of Protestantism and Protestant Nonconformity, Religious Freedom, Christian Ordinances, and Church Government, are much needed in the British Colonies; that the Publication Committee be requested to take this subject into consideration; and that they be empowered to adopt suitable measures, as far as may be accomplished, without incurring pecuniary risk.

4. That the brethren N. Bosworth, Fyfe, Gilmour, F. Bosworth, with the Chairman, be constituted a Publication Committee, with power to add to their number; and that they report their proceedings at the next Session of the Union.

It was then resolved :—

1. That Mr. Winterbotham preach the next Annual Sermon of the Union.

2. That the thanks of the Union be presented to the friends in Toronto, for their kindness and hospitality to the delegates.

3. That the meeting do adjourn, to meet at such time and place as the Executive Committee shall appoint.

The meeting was then closed by prayer.

In the evening a public meeting was held on the subject of Education, when the resolutions previously moved by the Union were brought before the attention of those present.



FOURTH REPORT

OF THE

Executive Committee of the Canada Baptist Union,

PRESENTED AT THE

FOURTH ANNUAL MEETING OF THE BODY,

Held at **TORONTO**, on the 24th of **JUNE**, 1847,

In presenting the Fourth Annual Report, your Committee beg leave at once to enter upon the account of their stewardship, since appointed to the responsibilities of office.

It became the duty of your Committee to put into execution the plans of action decided upon at the last Annual Meeting. Your Committee will, therefore, first proceed to show in what manner these duties have been performed.

According to the first resolution of the last Annual Meeting, the Report, Sermon, and Statistical Tables were published and circulated both in the *Register* and in pamphlet form. The publication of these documents was much delayed, from the necessity of waiting till the Minutes of Associations meeting in the fall had been received.

With reference to the second resolution, requesting a more intimate connexion with the Baptist Union of Great Britain and Ireland, your Committee have the pleasure of saying that their efforts have met with the approval of the home body, who have printed their communications in their *Manual*, and appointed their Secretaries corresponding members. Our British brethren look with much interest on our efforts in favour of religious liberty and the abolition of slavery, and will, we feel assured, aid us as much as lies in their power. Their cause and ours is one. In the momentous discussions and agitations of the present period, that truth—liberty of conscience—which we mutually hold so dearly, will, as it day by day appears to us more important, unite us more closely in the bonds of Christian amity, and give more vigour and well-directed aim to our common efforts.

No specific intelligence has been received by your Committee from the Anti-State-Church Association. A reference, however, to Canada, in one of the resolutions of the Triennial Conference, seems to indicate that attention has been directed to our operations. Your Committee would earnestly recom-

mend another attempt to enlist the sympathies of this Society in our cause, and to procure some of its valuable and timely publications. The present juncture appears to be extremely favourable for such an effort, as extraordinary exertions are about to be made to extend the influence of this valuable Association.

Your Committee have great pleasure in stating, that the instructions given them, with reference to Nova Scotia and New Brunswick, have been acted upon. The result has been most gratifying. Official letters were furnished to your respected Chairman, then about to visit the sister Provinces. Your representative was received with great cordiality, and a resolution proposed by a Select Committee was unanimously adopted, in strict accordance with the wishes for intimate and fraternal intercourse expressed by this Union. The resolution itself your Committee feel it desirable to include in their report, as it may furnish matter for future action. It is as follows :

“ Resolved, — That it is highly desirable to form a closer union between the Baptists of British North America.

That, in the opinion of this Committee, such union may be immediately formed, and its purposes carried into effect in several particulars, viz :

1. By correspondence, with a special view to the preparation of an Annual Report of the state of religion in the Provinces, to be transmitted by each to the others, respectively.

2. By occasional visits of delegates, as representatives of the respective religious bodies, for the purpose of communicating information and cultivating friendship, and thus consolidating the proposed union.

3. By co-operation in missionary enterprise, especially with regard to the French population of the Provinces.

The Committee beg further to suggest the desirableness of taking some steps, in order to excite, more extensively, a taste for useful reading among the Baptists of British North America, to provide books suited to their present state and attainments, and to adopt measures for securing the circulation of such books.”

Thus, then, the union between the Baptists of the Provinces, so desirable in the estimation of this body, is satisfactorily effected. It is for this Society to strengthen a connexion thus favourably commenced, and by its prompt activity and brotherly love, to set on foot measures which shall, as soon as possible, call into exercise the united efforts of the Baptists of British North America.

Respecting the plan for the due registration of births, marriages, and deaths, applicable to the united Province of Canada, your Committee beg to say that they are prepared, after much consideration, to offer such suggestions to this meeting as will doubtless prove satisfactory.

With reference to King’s College, your Committee beg to state that they have taken such measures as will, if the churches prove faithful to their duty, result in the simultaneous presentation of numerous petitions on the subject. Earnestly would your Committee suggest that no means be left untried which may tend to liberalize the present management and

charter of King's College. In their opinion the necessity for united and strenuous effort is greater than it ever has been, and the duty imposed upon all the friends of religious freedom more responsible. The delay which, by a combination of influences, the opponents of the measure we recommend have obtained; the present position of affairs and parties in the Province; and the threatening aspect of matters in Britain, as far as regards full liberty to all, alike admonish us, that if we would be true to our principles, and successful in our efforts, we must be untiring, full-hearted, and united.

Other duties than those more especially defined by the resolutions of last year, have occupied the attention of your Committee, and have, by them, been successfully discharged. These do not, of course, as did the labours of the last Committee, refer to any Parliamentary proceedings, since the House did not commence its sittings until the last month of your Committee's period of office. It will be left for their successors to watch the measures which may yet be brought before the Provincial Legislature, and to take such steps thereupon as may be deemed expedient.

On the arrival of the Earl of Elgin, your Committee were permitted to present His Excellency with an address, embodying the sentiments of the Union, and praying for impartiality towards all denominations, to which a suitable answer was returned.

The last measure which engaged the attention of the Committee was the transfer of the *Register* from the Canada Baptist Missionary Society to the Union. It was thought that the paper would thus appear more fully under the auspices of the denomination at large, and be enabled, more successfully, to advocate the principles of the Union. This transfer, your Committee are glad to say, has been satisfactorily arranged.

Such have been the labours of your Committee during the year which is now closed. Before bringing this Report to a conclusion, your Committee may be allowed to refer to the state of the Baptist Denomination in other lands, a glance at which will tend to sustain and encourage us. From the *Baptist Manual* of last year, the organ of the Union in England, interesting information is obtained, showing at least the importance of the Society, in so far as the collection of statistics is concerned. According to this publication, the present number of Baptist Churches in the fatherland is 1,872. Of these 2 were formed in the 16th century, 29 in the first half of the 17th century, 93 in the second half, 85 in the first half of the 18th century, 251 in the second half, and 1,412 since 1800.

Since 1834, the members in the British Baptist Association have increased from 40,763 to 89,269. Besides these are the 30,000 Baptists in Jamaica, exerting a greater influence, according to Mr. Angus, and possessing more power, than the Jamaica House of Assembly.

"The whole number of Baptists in the United States," says the Rev. Baron Stow, of Boston, in a letter to the Secretaries of the British Union, "of every kind, exceeds a million. The

Baptist population is not less than five millions, or nearly one-fourth of the entire population of the Republic."

All these Baptists are, with very few exceptions indeed, advocating those principles of which their forefathers were the heralds, and for which some of them shed their blood. Thus, gentlemen, you are not alone in the prosecution of your glorious work. Millions are your fellow-labourers, and your cause is truth.

Your Committee, in bringing this report to a close, would earnestly appeal to the churches for greater exertion on their part toward the promotion of the objects of the Union. More frequent communication with the Executive Committee is essential to enlarged success. A more ready and immediate compliance with its suggestions is extremely desirable. Powerful inducements are at hand to urge us in increasing our efforts: let us not prove indifferent to the cause of religion and freedom.

Most earnestly do your Committee, in laying down their trust, desire that your efforts may ever be dictated by the purest philanthropy, sustained by untiring energy, and followed by most pleasing results. As your principles are scriptural, so may your zeal be apostolic; as your aim is high, so may your efforts be strenuous. Resisting all encroachments on religious liberty, and manifesting a practical exhibition of union in effort, and kindness in spirit, may you be permitted to hasten the approach of that time, when the truth of the angel's song shall be realised, "Glory to God in the highest, and on earth peace, good will toward men," and to assist in preparing mankind for a yet more glorious state, *from* which everything selfish and impure will be expelled, *to* which all that is truly noble and holy is tending, and *in* which the loftiest aspirations of the enlightened soul will be satisfied, and the highest and holiest communion of saints enjoyed.

Canada Baptist Union, in account with James Thomson.

1846.	DR.	£	s.	d.	1846.	CR.	£	s.	d.
June 24	To Balance due				June 24	By cash, Smithtown Church	0	15	0
	Treasurer	0	1	1½		" Paris "	0	10	0
Oct. 10	To paid Rollo				do do	" Pickering "	0	10	0
	Campbell	6	14	10	do do	" Whitby "	0	10	0
					do do	" Toronto "	0	12	2½
					do do	" London "	0	10	0
					do 25	" Brantford "	0	10	0
					do do	" Woodstock "	0	5	0
					July 24	" Barnston "	0	6	3
					Sept. 9	" St. Armands "	0	5	0
					do do	" Montreal "	2	2	6
					Oct. 8				
		£	6	15			£	6	15
				11½					11½

E. E.

Pro JAMES THOMSON,
J. GIRDWOOD.

There is a debt of £1 6s. 7d. due for printing. Markham Church has credit for £8 5s. in last year's account: it should be 5s.

"The Signs of the Times:"

A Discourse, delivered on the occasion of the Fourth General Meeting

OF THE

CANADA BAPTIST UNION,

At Toronto, on the 23d June, 1847.

—o—
BY THE REV. NEWTON BOSWORTH, F.R.A.S., OF PARIS, C.W.
—o—

"Can ye not discern the signs of the times?"—Matt. xvi. 3.

THIS question forms part of the reply which the great Teacher gave to the demand of the Pharisees and Sadducees, to show them a sign from heaven. He refused to gratify their desire, knowing perfectly the motive which suggested it, but referred them to their own practice of observing the sky, and deducing from its varying appearances the probable state of the weather that would ensue. "*Ye can discern the face of the sky; but can ye not discern the signs of the times?*" Ye can foretell from these observations, and often with accuracy, the changes which are about to take place in the atmosphere; but with respect to the moral aspect of the world, and the spiritual kingdom which I am about to establish, do you not perceive, from the miracles I have performed, the doctrines I teach, the prophecies which are fulfilled in my advent and works, that I am a Teacher sent from God, to introduce a new and a better dispensation than that which ye have received from Moses? Ye can discern the face of the sky, but ye cannot discern, because your eyes are blinded by prejudice and sin, the coming of the Messiah's kingdom, and the character of that holy religion which shall fill the whole world with its gladness, and send forth a sound of joy, "*which shall be to all people.*"

In the word of God a severe censure is pronounced upon those "*who regard not the works of the Lord, neither consider the operation of his hands.*" And if this censure is incurred by men in general when they overlook the

divine hand, how much more heavily does it fall upon Christians, whenever they are guilty of such unreasonable negligence. To be *wholly* inattentive to the course of events, is a mark of sluggishness of mind which is rarely to be met with : to overlook the providence of God in the government of the world, and to consider every occurrence as unconnected with the divine administration, indicates a want of piety which is too prevalent even among some who call themselves Christians, and would feel themselves injured if they were denied the appellation. But those who are such *in reality*, who are the sincere and consistent disciples of him who said, “my Father worketh hitherto, and I work,” delight to mark, in the movements of individuals and nations, the restraining or impelling influence of the righteous and universal governor. To the eye of sense “He alone seems not to work,” while to the eye of faith his energy is constantly displayed as “working all in all.”

The faculty or power of observation and discernment is implanted in the human constitution for wise and benevolent purposes. It is given to man “to profit withal,” either by guiding him in the perception of his duty, or by leading him to regard with intelligence and admiration the wonderful workings of God’s providence in the earth. Different classes of men will direct their attention to those objects and occurrences which are most coincident with their tastes, occupations, and pursuits. The politician will mark the rising and falling of states, and the changes of policy which may affect his own or other nations. The signs which the merchant most desires to see are those of openings and facilities for commercial enterprize. The husbandman examines and “discerns the face of the sky,” for the purpose of directing him in his important operations. But to the Christian, among the multitude of objects which give scope to the exercise of observation and discernment, there is none of superior or of equal importance to that which calls him to survey the progress of the gospel, or to notice the tendency of events to promote or retard its extension upon earth. If Christianity be the most perfect, and the final dispensation of God’s mercy to mankind ; if it be intended and adapted to diffuse a spirit of benevolence throughout society,—to introduce a system of equity, and holiness, and peace,—to bind all nations in the bond of universal love,—to prepare all who truly re-

ceive it for the solemnities of the judgment day, and for the sublime and pure enjoyments of the heavenly state ;— then, every thing which foretokens its triumph will be hailed with delight, and every thing that threatens to retard it, viewed with apprehension and sorrow. It is natural, therefore, that the Christian should regard, with feelings of no common interest, the good omens which elevate, and the evil portents which depress his hopes. Not that he has any fear of the ultimate result, or any doubt as to the final prevalence of the truth ; but it is a law of our nature, that when we are watching the progress of a cause that is dear to us, we should be disturbed or cheered by the changing appearances which attend its course.

To say that we live in a period unusually fertile of extraordinary events, is only to repeat what has been a thousand times affirmed. But the fact, nevertheless, ought to be kept steadily before us, to stimulate us to our duty, and direct our judgment as to what that duty is. Whatever allowance may be made, or supposed necessary, on account of the propensity of every age to overrate the facts of its own time, there can be no reasonable doubt that the last seventy or eighty years have been marked by a succession of events, not easily to be paralleled in any similar portion of this world's history. Much of this period was awfully distinguished by wars, revolutions, and bloodshed ; and although the greater part of Europe has been exempted, for an unusually long interval, from the miseries and agitations of an international warfare, yet it cannot be said that “the earth is quiet and at rest.” Multitudes of minds, in almost every country, have been roused from the lethargy of ages ; intelligence has been circulated in all directions, to an astonishing extent ; great questions have been discussed, with a boldness and a freedom which indicate any thing rather than a tame acquiescence in things as they are, merely because they have been,—and every appearance betokens a coming and a mighty change.

More than fifty years ago a picture was drawn by the hand of a master, of the “signs of the times” as they appeared in his view, and you will judge how far the representation agrees with the prospect that meets our eye. “There are times,” says he, “when the moral world seems to stand still ; there are others when it seems impelled towards its goal with an accelerated force. The present is a period more interesting, perhaps, than any which has

been known in the whole flight of time. The scenes of Providence thicken upon us so fast, and are shifted with so strange a rapidity, as if the great drama of the world were drawing to a close. . . . Europe never presented such a spectacle before, and it is worthy of being contemplated with the profoundest attention by all its inhabitants. . . . Old foundations are breaking up; new edifices are rearing. Institutions which have been long held in veneration, are falling fast into decay. . . . The devout mind will behold in these momentous changes the finger of God, and, discerning in them the dawn of that glorious period in which wars shall cease, and anti-Christian tyranny shall fall, will adore that unerring wisdom whose secret operation never fails to conduct human affairs to their proper issue, and impels the great actors on that troubled theatre to fulfill, when they least intend it, the counsels of heaven and the predictions of its prophets."

In these remarkable words, and others of a similar import, did Robert Hall express himself, in the year 1791. It is but a small portion of his spirited sketch that I have quoted, but it is sufficient to indicate the deep impression which the "signs" of that time had made upon his mind. Events yet more extraordinary and momentous have taken place since, and such appear to be still in progress, leading on to results at present incalculable, and which, so far from softening the impression, or dimming the view, will rather impart a deeper colouring to the picture.

Although the intelligent mind will feel a lively interest, and find ample scope for its exercise in tracing the changes and improvements which take place within the whole range of possible observation, and in looking onward to still farther advances,—as Christians we have to do more especially with those events, circumstances, plans, designs, and prospective indications, which relate to the welfare of the Church of Christ—the extension of his glorious kingdom. Under the influence of these views and feelings we shall note, with earnest attention, the "signs of the times" which are passing over us. To "discern" and interpret these signs with the greater probability of success, it may be of no slight advantage to compare them with other similar, or even opposite tokens, which have appeared within a certain space of time, so that, whether from contrast or similitude, we may obtain a more correct estimate of the nature and bearing of the events we are contemplating.

For this purpose I have supposed it may assist us in our present inquiry to take in our view a period of sixty years, reckoning backward from the present time ; a period more crowded with significant events than any former one of equal duration, and which have by no means spent their force, but have sown, and are still sowing, their seeds for future generations to reap.

I. At the commencement of this period, the missionary spirit, though not absolutely extinct, was in a languishing state, or at most operated only to a very limited extent. The excellent and venerable Swartz had indeed been labouring successfully in India as a missionary from the Society for promoting Christian Knowledge ; the Danes had Missions in two or three places, and the Moravians in Greenland and the West Indies ; Eliot and Brainerd had been exerting themselves among the American Indians ; but the Christian world in general felt little or no interest in the conversion of the heathen nations. Our forefathers rejoiced in their religious privileges, and were thankful for them, but to extend their concern beyond their own shores was a desire which, if it existed at all, was confined to individual bosoms, or only showed itself in partial efforts. At length it pleased God to enlighten the minds of British Christians more extensively as to the claims of other lands upon their pity for the millions of their perishing fellow-creatures under the power of darkness, and to arouse them to efforts for their instruction and rescue. Thus was he preparing the way and opening the door for a wider diffusion of the blessings of salvation. The mind of William Carey was struck, while teaching geography to his humble pupils, with the small progress which Christianity had made in the earth in so long a course as nearly eighteen hundred years, and with the immensely greater extent occupied by paganism and idolatry. He was pained at the thought, and spent some years in distress and anxiety before he could prevail upon others to sympathize with him. By degrees he succeeded in bringing Fuller, and Sutcliffe, and Ryland to entertain similar views, and by these men, and others whom they influenced, the Baptist Missionary Society was formed in the year 1792, Carey himself being the first to carry the design into execution, by embarking soon afterwards for India. The history of this extraordinary man, and the progress of the Mission, are too well known to admit of detail on the present occasion. The

London Missionary Society, combining various denominations, followed in 1795, and afterwards the (Episcopal) Church Missionary Society, the Methodist, the General Baptist, the Edinburgh and other Societies in Scotland, and several in succession arose in the neighbouring United States. All have been favoured with more or less success in their pious and benevolent enterprize, so that we can now refer, with feelings of holy gratitude and triumph, to hundreds of missionary stations, in different parts of the world, occupied by active and faithful men, and to thousands upon thousands of converts from darkness to light, from heathenism to Christianity. In every direction the glad tidings of the gospel have been conveyed. Wherever the spirit of discovery or of commerce has penetrated into regions unknown before, or opened up facilities for the introduction of knowledge, the heralds of the cross have been prompt to follow. This surely must be considered as a cheering and encouraging “sign of the times” we live in.

But let us look to the other side: great and serious obstacles presented themselves at the very commencement of the undertaking; and though some of them have been removed, and most of them partially surmounted, others still remain to try the patience and exercise the faith of God’s people. The late unwarrantable attack upon Tahiti, and the cruel treatment of its inhabitants, by the French forces, deserve the severest reprehension, and must operate, for a time, as a discouragement to missionary labour. The persecutions in Madagascar, Madeira, and other places, must have a similar tendency to sadden the hearts of those who wish for the peace and prosperity of Zion.

But again:

II. Sixty years ago there were no Tract Societies, and no Bible Societies, whatever may have been done on a smaller scale, and by individuals. But now, and for many years past, both these admirable Societies, and others acting upon a similar plan, have distributed millions of copies of the word of God, and of Tracts adapted to explain and enforce its dictates. In a great variety of languages, and in almost every part of the world, have these publications been circulated with the greatest liberality and proportionate advantage. On the other hand, there is no doubt that Sunday newspapers, weekly periodicals of various kinds, vicious in their tendency, and other forms of infidel and licentious publications, are going forth to a

prodigious extent. It is even stated, on what appears competent authority, that the issue of demoralizing publications, from London alone, in one year, exceeds by five millions the whole of the issues of the Bible and other Societies; the relative numbers being twenty-two millions of the latter and twenty-seven millions of the former. From this astounding fact arises an imperative call upon all the friends of truth and virtue to exert themselves with redoubled vigour and activity, and with greater earnestness to implore the God of grace to interpose his Almighty power in arresting the progress of iniquity, and establishing universally his righteous empire in the earth. "THY KINGDOM COME."

III. Among the pleasing features in the aspect of the present period, I cannot refrain from noticing the extraordinary desire that has recently been manifested for the acquisition of languages, and the facility with which in many cases they have been attained. This desire has assumed the form of a strong and unquenchable passion. The value of the attainment, when viewed in connection with missionary efforts in foreign lands, is equally obvious and important.* Our own Mission in the East Indies has fully proved its worth. By means of it the inhabitants of many nations may be enabled to hear, and to read, "in their own tongues, the wonderful works of God." It is like a reversal of the confusion of languages at Babel, or a partial renewal of Pentecostal times. In this honourable and holy vocation the members of our own denomination have particularly distinguished themselves. Carey, the precursor, at least among recent ministers and missionaries, has achieved wonders in this department of labour, and has been honoured as the instrument of sending forth the word of life in *many* of the oriental languages. God, in the selection of his instruments for this and other purposes, acts upon his own sovereignty. In this instance he prepared

* One of the principal difficulties which the missionary meets with, is that of conveying to the mind of the heathen the idea of the holiness of God. They find no such idea in their minds, and they can use no words in their language by which to convey the full and true force of the thought. The true idea, therefore, if communicated at all, must be conveyed by a periphrasis, and by laboured illustration. This obstacle will be one of the most difficult to surmount in all languages; and it cannot be perfectly overcome till the Christian teacher becomes perfectly familiar with the language of those whom he wishes to instruct. Philos. of the Plan of Salvation, p. 54.

and drew forth his servant, not from schools of learning and academic bowers, but from the seclusion of an obscure country village, and in the person of an individual still more obscure. He was joined or followed by a host of other highly gifted men, both from Europe and America. The names of Marshman, Ward, Yates, Judson, and many others, are worthy to be associated with that of their venerable leader. Colleges of Literature have also sent forth their sons, and various denominations have contributed their quota ; as Martyn, and Corrie, and Wilson among the Episcopalians, and Morrison, Milne and others, among the Independents. But time would fail me to tell of all who have nobly distinguished themselves in this glorious warfare. It is not to names, however, or to those who bear them, that we look for success, but to him who giveth wisdom, and grants his blessing to those who truly “serve him in the gospel of his son.”

IV. The spread of Puseyism, or semi-Popery, in the Established Church of England, and the increase of Popery in that and other countries, have filled many persons with alarm. With respect to the first, it appears to me that the symptom does not arise from inoculation with any new virus, but is rather a development, or exanthematous display of the poisonous matter that has been long lurking in the system. At least it must, I think, be acknowledged, that some of the sentiments avowed by the Puseyites receive too much countenance from the formularies of that establishment. In reference to the latter, (Popery,) much as we may deplore the prevalence of so gross a delusion, it may mitigate our sorrow and apprehension to remember, that its apparent increase in some countries is more than counterbalanced by its diminution in others, that the additions in America are chiefly importations from the popish countries of Europe, that while it appears to extend its influence at a far distance from home, its power is weakening in its native seat, and that, though it should for a time appear to triumph, and its last “struggling gasp for life” should be convulsive and terrible, its days are numbered in the decrees of the Most High, and it must ultimately fall to rise no more. In the mean time the faith of many of the saints of God may be proved by severe trials and sufferings, and it becomes us all to pray, that we may be able to remain steadfast, and bear a faithful testimony to the TRUTH, and, “having done all, to stand” fast on the rock of ages, through faith in Christ Jesus.

After all that has been done, much more is required; the claims of the world have not yet been fully answered by the church. "This," said an excellent man, who had given thousands to the support of Missions, "This is the age of CONVENIENT CONTRIBUTION—the age of SELF-CONSECRATION and SELF-DENIAL is YET TO COME." It may also be doubted whether, although evangelical piety is advancing and spreading over a wider surface, it is not losing in depth quite as much as it has gained in breadth. It must be acknowledged, I fear, that the Church of Christ, in all its sections, is sadly mixed up with the world as to its spirit and many of its customs, and the great body of the faithful are far less marked in their separation from the followers of pleasure, and the worshippers of mammon, than they ought to be. The thought should humble us, and the very possibility of the case should lead us to implore the aid of heaven, that we may know ourselves and our condition, and be continually led in the way everlasting.

But it is time to turn to other topics connected with the occasion of our present meeting, and the Institution we desire to support and extend. Not only "to promote unity of exertion, in whatever may best serve the cause of Christ," was the Canada Baptist Union originally formed, but also to advance "the interests of our denomination in particular," and "to extend brotherly love and union amongst those Baptist ministers and churches who agree in the sentiments denominated Evangelical." These are our declared views and objects, and are incorporated in the Articles of our Constitution. One would have thought, until painful experience convinced us of the contrary, that a society embracing purposes like these would have been hailed with delight by the denomination at large, and that churches and individuals would have pressed forward to enrol themselves among its supporters. Especially should we have looked for such a concurrence, when it is further declared that none of the proceedings and plans of the Union are calculated or intended to interfere, in the slightest degree, with the perfect independence of the churches. Agreeing with other bodies of Christians in the essential principles of the gospel, we do not hesitate to unite with them in objects of general importance, when we can do so without inconsistency or compromise, and happily there are not wanting occasions on which it is our

privilege and our duty thus to act. Differing from all other denominations in our view of one of the ordinances of the gospel, how natural is it to expect that Baptists would feel, in this respect, more closely attached to each other, than to members of any other body, and how delightful would it be to see them exercise towards each other that fraternal harmony and mutual love which their peculiar situation in the universal church so loudly calls for, and which is by no means incompatible with the love of the disciples of Christ, as such, in whatever communion they are found.

The collection of statistical information respecting the state of the churches generally, is also deemed an object of material importance by the Union. It is most desirable that information of this kind should be obtained respecting Churches, Societies, Institutions, Colleges, &c., not only throughout the Province, but in every part of the world. Believing our distinguishing tenet to be scriptural in its origin, and to have an important bearing on the state of religion in the world, it cannot be otherwise than interesting to us to know how it is advancing, or the contrary. This object the Union is exceedingly desirous to see attended to by all our churches in the Province.

But there is still another object, and that of immense magnitude—particularly at the present period—embraced by the Union; an object ever prominently in the view of its projectors, and which ought never to be lost sight of by all who value liberty and truth for themselves and their posterity. It is thus stated in the Constitution—“Especially to watch over our religious rights and privileges—to secure their permanence, and promote their extension.” This duty has been faithfully performed by the Executive Committee, who have exercised continued vigilance as to all the movements and proposals relative to this great question; but it requires the support and co-operation of ALL to render their exertions effective. The Baptists in Canada are a numerous body, and if they would act *in concert* in regard to any great public measure affecting their religious rights, their voice would not sound unheeded, even in high places. At present, I fear, we must with regret acknowledge that, considering their numbers, they are a far less influential body than they might be, and ought to be.

To proceed :—The indifference, to say the least, of the Legislature to our claims, the supineness of many whose interests are involved in the question, the high tone and lofty assumptions of those who look down with disdain upon all other classes of Christians, and the countenance they appear to receive from those who have influence in the state, are not very pleasing or encouraging “signs of the times,” with regard to some of our dearest interests. We want nothing unfair, or inconsistent with the “royal law ;” we want nothing which we would not desire others to possess and enjoy as freely and fully as ourselves. As British subjects, we desire British privileges ; as Christians, we claim exemption from any loss, disability, or exclusion, in consequence of religious profession, and an equal participation with all other classes of Christians in the benefit of publicly endowed institutions.

The true nature of religious liberty has been very imperfectly understood. Most of our early Reformers, excellent men as they were, had a very insufficient idea of it : they pleaded both for coercion and restraint in matters of religion, and for the interference of the civil power to enforce or regulate it. The Puritans themselves were not free from gross errors on the subject, and even those who fled to America, to avoid persecution at home, were equally at fault in this matter. Legislators in general have been remarkably defective in their views on this topic ; they have either neglected to study it, or disliked the principle. But there was one of their number, about two centuries ago, who both understood it, and acted upon it. The first Baptist Church in America was founded about that time, at Providence, in Rhode Island, by the celebrated Roger Williams, who had suffered persecution for the boldness and freedom of his opinions, even from those who had themselves been galled by the yoke. Having obtained the grant of the island, he had the honour of being “the first legislator in the world that fully and effectually provided for and established a free, full, and absolute liberty of conscience.” It has been asserted more than once, and in more than one publication, that the Independents were the first teachers of religious liberty—that they taught the immortal Locke those principles which they were the first to disclose to the world. We would not willingly deprive our respected brethren of the smallest particle of honour which belongs to them, or feloniously snatch one leaf from

their chaplet of renown. Nobly and bravely have they struggled, from the days of Phillip Nye and Dr. Owen, even until now, for that “absolute liberty, just and true liberty, equal and impartial liberty,” which Locke hesitated not to declare to the world was “the thing that we stand in need of.” Cromwell himself, though a political usurper, was an ardent friend to what was then called universal toleration—an improper expression, because a power to tolerate implies a right to refuse toleration, which belongs not in reality to any human being. But much as the world is indebted to the services of the Independents in the cause of religious liberty—and it would be ungrateful to forget or undervalue them—justice requires that the honour of being pioneers in this noble warfare should be assigned to the Baptists. They were the first in Britain to assert and establish, on the immutable basis of just argument and scriptural rule, the right of every man to worship God as conscience dictates, in submission only to divine command. So early as the year 1614, two years before the first Independent Church was set up in England, and in the reign of James the First, a masterly treatise by Leonard Busher, entitled, *Religious Peace: or a Plea for Liberty of Conscience*, was printed, and presented to the King and Parliament. Earlier still, in 1611, a *Confession of Faith* was circulated by our brethren, in which it is declared “that the magistrate is not to meddle with religion or matters of conscience, nor to compel men to this or that form of religion, because Christ is the king and lawgiver of the church and conscience.” The year after Busher’s work appeared, another was published, also by a Baptist, entitled, *Persecution for Religion judged and condemned, with a Supplication to the King’s Majesty*. In 1620, also, and in various following years, writings appeared from the pens of Baptists, in favour of liberty of conscience. In most of these works great ability was displayed, and much acute argument employed, in support of the principle they were intended to establish. Now, if we recollect that Dr Owen, the ornament of the Independents, and the able advocate of the same principle, was not born till 1616, and that John Locke* could not have been his pupil till at least thirty years afterwards, we shall be justified in claiming for the Baptists a priority in the advocacy of the rights of con-

* Born 1632.

science.† The guardianship and maintenance of these rights is one material part of the design and duty of the Union ; and when, in connection with this, we refer to the other objects enumerated as leading to its formation, is it too much to expect that it will ultimately approve itself to the judgment, and secure the co-operation of the Baptist churches, generally, throughout the Province? In the mean time, let us circulate information respecting it, and invite attention to it, as widely as possible, exhibiting all along that candour and fraternal spirit which we wish to recommend and promote.

Other peculiarities in the signs of the times, besides those which have been presented to your notice, might have been brought forward with advantage, if the season would have allowed time for the statement. Reflecting, however, upon those which have been alluded to, and others which will readily occur to your minds, I am constrained to acknowledge that the *immediate* prospect appears to me rather gloomy than exhilarating. When we take even a cursory glance at the state of the world, and reflect upon the indifference almost universally prevalent, even in countries called Christian, to the proclamation of the gospel and the concerns of the soul—the lassitude and worldliness of many professors—the low state of many of the churches—the

† After writing the Discourse, I find the following passage in the *Montreal Register*, for June 17, which corroborates the statement above given :—

“ Efforts have been made to deprive the Baptists of the honour of first promulgating the views stated above. Mr. Hanbury has claimed this glory for the Independents, through Mr. Jacob. The equity of the claim can, however, be readily disproved. 1. Jacob was not the author of the treatise attributed to him, and on which the above-mentioned claim is made to rest. 2. The work itself did not advocate full toleration. “ We do humbly beseech Your Majesty,” it states, “ not to think that, by our suit for the said toleration, we make an overture and way for toleration unto Papists.” 3. Mr. Jacob himself says, “ We affirm, withal, that the chief magistrate may impose on them spiritual matters by civil power ; yea, whether they like or dislike, if he sees good. This we gladly acknowledge.” 4. The Independents did not advocate impartial liberty until a later period. Robinson opposes the views of the Baptists on this subject. Even Owen allows the magistrate certain powers against those who oppose the truth, as Orme admits.

The Baptists stood alone. They first *allowed to all as much as they claimed*. To them be this honour. May the descendants of such men cherish their liberal and ennobling views, emulate their sterling piety and untiring zeal, and advance the glorious work which they commenced. ”

increasing activity and mighty efforts of the Jesuits—the vast expenditure of the papal authorities in the propagation of their delusive system—the calamities which are abroad in the earth—the pestilence and famine with which the Almighty Ruler has visited some countries, and threatened others—we can scarcely feel otherwise than oppressed in spirit. But let us not despond. Truth will at last prevail, though its progress may be slow, and numerous obstructions may retard it. If then we look on the other side, and reflect upon the increase of union and affection among Christians, and the progress of the gospel in various parts of the world where it was before unknown, some relief will be afforded to our minds. At all events, it is possible that beyond the gloom within the sphere of our vision there may be all brightness and glory: indeed, I have no doubt it is so. Our faith may enable us to pierce through the clouds which surround us, and reveal to our mental eye visions of the future, which shall captivate and cheer us. Comparing the adverse with the encouraging indications of the present time, and viewing both in the light of God's word, animated by a confidence in his promises, we are warranted, I think, to draw from the whole an inference in the highest degree encouraging to the faith and expectation of the Christian. He is looking, and waiting, and praying for the time when “the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” What scenes, then, are before us, whether we live to realize them fully or not. Instead of wickedness and disorder, desolation and war, another state of circumstances will ensue. The Lord will “create a new thing in the earth,” and change the face of all nations. The great circle of time, in its awful and mysterious revolution, will bring to pass the long-predicted era. The scimitar will bow to the cross—the crescent will “pale its ineffectual fires” before the brighter radiance of the Sun of Righteousness. The towers of superstition shall fall; the triple crown shall be prostrated before him “on whose head are many crowns;” the idols shall be utterly abolished. Juggernaut's tremendous car shall make way for the chariot of the Prince of Peace. The Ganges shall no longer roll its waters of death over the votaries of Bramha and Vishnu, and their senseless

Avatars shall give birth to a period of unexampled purity and love. The fabulous antiquities of China shall merge in the ages of a better chronology : the disciples of Confucius and Zoroaster shall sit at the feet of Jesus, and learn from their heavenly Teacher a more excellent way. The "Great Spirit" of the Western world, moving again upon the face of the waters, and breathing his holy influence over the land, shall be known, and served, and honoured by the then enlightened children of the forest. Persecution shall dip its burning torch in the sea of love, and quench it for ever. Mammon, the most subtle, the most ensnaring, and the most destructive of tyrants, shall be driven from his throne, and constrained to do homage in every nation to the Lord of all. The habitations of cruelty shall be occupied by the children of benevolence and peace ; the meek shall inherit the earth ; the veil shall be taken away from the hearts of Judah's sons, and they shall yield willing allegiance to Messiah the prince ; the remnant of the Gentiles shall be gathered in—the glory of the Lord shall be revealed, and all flesh shall see it together—for the mouth of the Lord hath spoken it, and the zeal of the Lord will accomplish it.

Shall we then, my brethren, remain indifferent and inactive, with such prospects before us, and such promises to animate us—with such enemies to contend with, and such a God to fight for us ? Every principle of consistency, every sense of duty, every dictate of inspiration, and every feeling of gratitude to the God of love, unite in forbidding it. May the prophet's resolution be ours : "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."



APPENDIX No. 1.

LIST OF BAPTIST CHURCHES AND MINISTERS IN CANADA.

CHURCHES.	PASTORS.	ASSOCIATIONS.	No. of Members.
Ancaster	W. Porterfield.....	Grand River..... ..	60
Andrews, St. ....	.....	Ottawa	15
Armand, St. ....	.....	Montreal	82
Augusta	D. Fay.....	Johnstown	101
Barford	J. Chandler... ..	Montreal	36
Barnston	J. Green.....	do	77
Bastard .....	.....	Johnstown	84
Bayham	J. Williams.....	Western	171
Beamsville .....	.....	Eastern	160
Beckwith	L. Halcroft.....	Ottawa.....	48
Beverly	W. Porterfield.....	Grand River.....	30
Blenheim .....	.....	Brock and Talbot..	57
do	H. Fitch.....	Grand River	64
Bloomfield	J. Horn	No Association ...	21
Bolton	E. Mitchell	Montreal	61
Bozanquet .....	.....	Western	30
Brantford, 1st ...	J. Winterbotham...	Grand River.....	82
do 2nd ...	— Painter	do do	26
Breadalbane	W. Fraser.....	Ottawa	117
Brighton.....	.....	Haldimand.....	42
Brockville	R. Boyd.....	Johnstown	34
Canboro .....	.....	Eastern.....	—
Caradoc .....	.....	Western	26
Catherines, St. ...	W. Hewson.....	Eastern	63
do .....	.....	do	47
Charlotteville, 1st.	.....	Grand River.....	113
do 2nd.	H. Fitch.....	do do	164
Chatham	J. King	Ottawa	91
do	C. M'Dermant ...	Western	56
do	E. Highwarden ...	do	32
Clarence.....	.....	Ottawa	56
Clark .....	.....	Haldimand	33
Colchester, 1st ...	E. Highwarden ...	Western	24
do 2nd ...	.....	do	49
Cornwall .....	.....	Haldimand	—
Cramahe	J. Bridges	do	78
Crosby, South ...	.....	Johnston	19
do North ...	S. M'Eastern	do	15
Dereham .....	.....	Grand River.....	52
Dorchester . ....	.....	Western	67
Drummondville ...	A. Cleghorn	Eastern	32
Dummer.....	.....	No Association	18

CHURCHES.	PASTORS.	ASSOCIATIONS.	No. of Members.
Eaton	A. Gillis	Montreal	63
Esquesing .....	.....	Grand River	68
Farmersville .....	.....	Johnstown	46
Fingal.....	W. Wilkinson.....	Western	16
Fredericksburgh...	D. W. Rowland ...	Grand River	62
Font Hill	D. Way	Eastern	21
Gananoque.....	.....	Johnstown	31
George, St.....	— Smith.....	Grand River	144
Gosfield	— M'Dermand ...	Western	89
Goshen	M. W. Hopkins ...	Grand River	53
Haldimand	W. Lacey.....	Haldimand	145
Hamilton	A. Brooke	Eastern	68
Hamilton, 1st.....	.....	Haldimand	50
Hartford .....	.....	Grand River	52
Hope	S. Tapscott	Haldimand	27
Houghton, 1st.....	M. W. Hopkins ...	Western	132
do 2nd ....	.....	do	51
Hull .....	.....	Ottawa	30
Indian Lands.....	.....	do	50
Kingston	A. Lorimer.....	No Association ...	21
Kitley	H. Nichols	Johnstown	92
Lanark	J. Smith	No Association ...	20
Laprairie .....	.....	Montreal	15
Leeds	P. Schofield.....	Johnstown	34
Lobo, 1st	W. Wilkinson.....	Western	75
do 2nd .....	.....	do	26
Lobo	D. Sinclair.....	No Association.....	—
London .....	.....	Western	26
London .....	.....	No Association ...	—
Louth .....	.....	Eastern	49
Malahide .....	.....	Western	176
Malahide Jubilee..	S. Baker.....	do	56
Malden	E. Highwarden ...	do	31
Markham	T. L. Davidson ...	Haldimand	42
Mariposa .....	.....	do	13
Montreal	J. Girdwood	Montreal	157
Murray .....	.....	Haldimand	51
Newmarket .....	.....	No Association ...	8
Niagara .....	.....	Eastern	27
Nissouri	S. Vining	Grand River	40
Norwich, 1st	R. Wild.....	do do	48
do 2nd.....	J. Howey.....	do do	25
Oakland	— Babcock.....	do do	110
Orford .....	.....	Western	60
Osgoode	D. M'Phail.....	Ottawa	99
Osnabruck.....	— Smith.....	do	39
Oxford .....	.....	Grand River	60
do 2nd	Eastwood .....	.....	96
Paris	N. Bosworth	No Association ...	17

CHURCHES.	PASTORS.	ASSOCIATIONS.	No. of Members.
Peterboro' .....	.....	No Association	73
Petit Nation .....	.....	Ottawa	13
Perth .....	.....	Johnstown	50
Pickering	T. Davidson.....	Haldimand	15
do	J. Gostick	do	—
Port Colborne ....	.....	Eastern	—
Port Sarnia.....	G. Watson.....	No Association	—
Quebec	D. Marsh	do	34
Queenston .....	.....	Eastern	—
Rainham.....	J. Vanloon	do	78
Raleigh .....	.....	Western	28
Rawdon	W. Geary	Haldimand	68
Reach	W. Hurlburt.....	do	30
St. Thomas.....	J. Bray	Western	80
do .....	.....	do	13
Sandwich	G. Jacobs.....	do	34
Sherbrooke.....	.....	Eastern	44
Sidney	W. Geary	Haldimand	19
Simcoe	T. Bailey.....	Grand River	64
South Gower	J. Cooper	Ottawa	31
South Potton	T. Merriman	Montreal	32
Southwold	G. Mills	Western	115
Stanbridge.....	F. N. Jersey	Montreal	74
Stanstead.....	E. Mitchell	do	13
Stanstead & Hatley	do	do	61
Thurlow.....	J. Bridges.....	Haldimand	45
Toronto	— Christian	do	94
do	R. A. Fyfe	No Association	—
Townsend, 1st....	J. M'Connell	Grand River	243
do 2nd....	G. J. Ryerse	do do	62
do .....	.....	Brock and Talbot...	30
Tuscarora .....	.....	Eastern.....	86
Walpole .....	.....	Grand River.....	43
Walsingham .....	.....	Western	188
Waterford	A. Slaght	No Association	—
Waterloo.....	J. Sim.....	Grand River	25
Whitby	J. Marsh	Haldimand	112
Wilberforce.....	.....	Western	23
Williamsburgh ...	.....	No Association.....	31
Windham	J. Howey	Grand River	31
Woodstock.....	W. H. Laudon....	No Association	20
Woolwich	J. Sim	Grand River	28
Yarmouth, 1st	J. Mills	Western	78
do 2nd....	do	do	57
Yonge Street	— Mitchell	Haldimand.....	34
Zone .....	.....	Western	69
Zorra .....	.....	Grand River.....	34

APPENDIX No. 2.

To His Excellency the Right Honourable the Earl of Elgin and Kincardine, Governor General of British North America, &c. &c.

MAY IT PLEASE YOUR EXCELLENCY,

On behalf of the Canada Baptist Union (comprising sixty Congregations), the affairs of which Body are entrusted to our management, we approach your Excellency, for the purpose of expressing, in the presence of the Representative of our beloved Queen, the loyal and devoted attachment with which Her Majesty is regarded, by ourselves, and by the religious Denomination with which we are connected.

We congratulate your Excellency on your safe arrival in Canada, and devoutly praise Almighty God, by whose watchful care your Excellency has been preserved from the perils of the sea, and permitted to land on the shores of North America in the enjoyment of health.

We beg to inform your Excellency, that the Denomination to which we belong contains, in this Province, about one hundred and forty Churches; that a College has been erected in the City of Montreal, partly for general education, and partly for the instruction of candidates for the Christian Ministry; and that by missionary and other operations we are endeavouring to perform our part of the labour required to supply the spiritual wants of the scattered population of this Colony.

Among the objects for which the association, which we represent, was established, the preservation of our religious rights and privileges holds a distinguished place. Your Excellency will permit us to say, that the principles for which the Puritans and Nonconformists of past ages so nobly contended, in the fatherland, are inexpressibly dear to us; that we firmly protest against the assumption of superiority by any religious Denomination; and that, cheerfully yielding to others the freedom which we claim for ourselves, we look to your Excellency as the Protector of all, and confidently expect impartiality and justice.

The state of education in this Province, your Excellency is doubtless aware, has long engaged the anxious consideration of the benevolent and patriotic. We have aided the efforts which have been made, though hitherto without success, to open King's College, Toronto, fully and fairly, to students of all religious persuasions; and we are determined, in connexion with our brethren of other Denominations, to persevere in the struggle. With regard to elementary education, we take this opportunity of respectfully avowing our conviction, that but little benefit will result from legislative enactments, till Normal Schools for teachers are provided, and an efficient system of inspection established.

It is our earnest desire, that, under your Excellency's administration, the feuds and animosities which have prevailed in this Colony, may disappear; and that, discordant interests being reconciled, national and other prejudices removed, and the energies of the people wisely directed,—peace, union, and prosperity may, by the divine blessing, be secured.

Your Excellency will please to accept our best wishes for your personal happiness. We trust that Lady Elgin will be brought in safety to Canada, at the appointed time; and we pray that her Ladyship and your Excellency may long live in the enjoyment of domestic bliss, sanctified and heightened by religion.

HIS EXCELLENCY'S ANSWER.

To the Ministers and Members of the Canada Baptist Union.

GENTLEMEN,

The assurance of your loyal and devoted attachment to our beloved Sovereign, and your kind wishes for Lady Elgin and myself, are truly acceptable to me.

I have listened with much attention and interest to the expression of your views and sentiments on the many important topics to which you have adverted. With respect to those which are still matters of controversy, I feel that it would be inconvenient that I should offer an opinion, in acknowledging a congratulatory Address.

You may be assured, however, that it will at all times be my anxious study, in the exercise of my functions, to act with strict impartiality and justice towards all classes and denominations of Her Majesty's subjects.

I heartily sympathize in your desire to extend the education of the people; and I echo your prayer that feuds and animosities may disappear, that discordant interests may be reconciled, and national and other prejudices be removed. As Ministers of the Gospel, it is your high vocation to promote peace and good-will among men; and I rely on your co-operation to aid me in effecting those objects for the accomplishment of which you have invoked the Divine blessing.

APPENDIX No. 3.

*To the Honorable the Legislative Assembly of the Province of Canada,
in Parliament assembled.*

The humble Petition of the Executive Committee of the Canada Baptist Union (comprising upwards of sixty Congregations)—

SHEWETH :—

That the proposal to divide the endowment of King's College, Toronto, contained in the Bills now before your Honourable House, is regarded by your Petitioners as unjust in itself, and injurious to the interests of Education in this Province.

That among the numerous objections which may be urged against the measure, the following appear to your Petitioners to be entitled to special consideration, viz :—

1. The disproportionate share allotted to the Church of England, very far exceeding its just claims, even if the propriety of dividing the endowment were admitted;—

2. The unfairness of the appropriation, which, being confined to four Denominations, withholds provision from nearly one-half of the population of Upper Canada;—

3. The insufficiency of the proposed separate endowments to secure the desired object, since the incomes of the Colleges thus endowed will be too small to enable their Managers to obtain such Professors, and make such arrangements as will be desirable, should no Provincial University be established ;—

4. The injustice to other Institutions of a similar kind, which, being unaided, will be compelled to compete with the endowed Colleges, under very disadvantageous circumstances ;—

5. The great desirableness and importance of having at least one Public Institution in the Province, to which youths of all Denominations may repair, and where they may pursue their studies together, form mutual friendships, and learn to exercise forbearance and charity in regard to conscientious differences of opinion ;—

6. The well-known fact, that the people of Upper Canada have most perseveringly sought, for many years, and in the face of great discouragements and difficulties, the establishment of a Provincial University, on a liberal basis, and, to that end, the removal of those restrictions and exclusive enactments which have hitherto existed in King's College ;—

7. The improbability that by passing these Bills the question will be finally settled. On the contrary, fresh fuel will be added to the fire of discord, and the country will continue to be convulsed with agitation and strife.

In addition to the foregoing reasons, your Petitioners beg leave to state to your Honourable House, that the Colleges among which it is proposed to divide the endowment are partly established for the purpose of educating candidates for the Christian Ministry in the Denominations to which they belong ; and that, consequently, should these Bills pass, the public money will be expended in support of sectarian religious instruction. Against such an appropriation your Petitioners respectfully but firmly protest, because it is in itself essentially unjust, being inconsistent with religious equality, and involving the principle of an Ecclesiastical Establishment, to which your Petitioners are decidedly opposed ; for they are convinced that the alliance of Church and State, in any form, and to any extent, is incompatible with the spirit and precepts of Christianity, injurious to the interests of religion, and highly detrimental to civil freedom,—as all history shows.

Your Petitioners therefore humbly entreat your Honourable House that the endowment of the University of King's College, Toronto, may not be divided ; that the said University may at length become the University of Upper Canada, devoted to instruction in Literature, Science, and Art ; and that theological instruction and training may in no case be provided at the public expense.

And your Petitioners will ever pray.